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## SPECIAL NOTICE.

While the NEW MAN is still published in Lawrence, Kansas, all remittance, and communications should be addressed to  
**DR. P. BRAUN, 3857 Seward St., Omaha, Neb.**

## Mental Healing and Theosophy.

The older any system of Thought gets, the more it seems to crystallize into some sort of sectarianism. This may be noticed even in the so-called New Thought movements. We are ever ready to assume that "our" particular system is the best and contains the greatest amount of truth. We forget that Truth is unlimited, and that each human mind can grasp and comprehend only a comparatively small portion of it. We forget that the living Spirit of Truth pervades the whole universe and that each soul has access to it in the measure in which it is able to recognize it. And because our neighbor's recognition of Truth has not become a matter of experience with ourselves we are too ready to assume that he is on the wrong path.

This is not the fault only with the followers of any one particular system, but with the followers of all, although it is more noticeable with some than with others. Theosophists as a class are no exception to the rule, and I was therefore not surprised when some years ago I was informed that Hargrove had denounced Mental Science Healing as dangerous, while "crusading" in Germany. He gravely informed some of my German friends that some people had become insane as the result of treatment. As far as my knowledge goes I have never heard of one instance, nor has any healer within the circle of my acquaintance, and it would interest all of us if Mr. Hargrove would kindly inform us of the names of these insane persons and the circumstances of the cases in question.



Not only is Mental Healing denounced by many Theosophists, but Spiritualism, Hypnotism and certain phases of Occultism, notwithstanding that what proofs we have of the existence and the working of the soul and its wondrous powers have been furnished in this era by the followers of the above named thought movements rather than anything that Theosophy has done. Mere assumption, and logic even, is not sufficient to convince the present day sceptic. He wants proofs, and Hypnotism, Mental Healing as well as the phenomena of Spiritualism have been instrumental in furnishing them.

As objections to Mental Healing, Hypnotism and Spiritualism it has been affirmed that these are a species of black Magic, and Mental Healing, it has been said, "interferes with the working out of one's Karma." I shall not try to answer these charges in behalf of Spiritualism. I shall leave this to the Spiritualists. But I shall offer a few suggestions regarding Mental Healing and Hypnotism. "Black Magic" and "the works of the devil" are even at this day frequent explanations offered in regard to the phenomena of healing if accomplished by any other than the recognized material methods. But it is not an intelligent explanation, and reveals the ignorance of those who advance such statements rather than their acquaintance with the underlying laws and principles. Even Jesus did not escape a similar accusation, and Mental Scientists find themselves therefore in good company.

As to the other statement, that Mental Healing interferes with one's Karma, it would be equally unworthy of notice were it not advanced by people whose judgment is sound in matters which they have thoroughly investigated. But so prone is the human mind to fall into generalizations that it often assumes that a man who is correct in many of his utterances must be so in all, and it certainly behooves all honest Theosophists that they make themselves familiar with Mental Healing, and investigate it with as little prejudice as they investigated Theosophy before they sit in judgement



over a system of Thought and practice which claims the serious attention of thousands of intelligent men and women. Would it not be more charitable and reasonable to assume that the Mental Scientists have some good reasons for their belief and practice with which the Theosophist is not yet acquainted? And is it so difficult for the followers of Theos-Sophia to believe in the honesty, rationality or sanity of the followers of other systems?

Happily for the Theosophists themselves, they are not always consistent, and some of their actions belie their dogmatic affirmations. I cannot imagine a more paralyzing injunction than that we should not interfere with our Karma, and passively submit to the consequences of our acts committed in ignorance in this life or any other. This may not be, and I hope that it is not, the interpretation which the more intelligent Theosophists give to the doctrine of Karma, but it surely is so accepted by some with whom I have come in contact. There is nothing to compare with it in human thought except it be the doctrine of vicarious atonement, as far as its paralyzing influence upon our lives and actions is concerned. But luckily, both the sectarian and the Theosophist *will* persist occasionally in taking matters in their own hands. The sectarian will try to do something himself for his salvation instead of wholly relying upon Jesus, and the prevailing attitude of Christianity with reference to the dogma of vicarious atonement may be summed up and expressed in the historic general's words: "Trust in God but keep your powder dry."

And so the Theosophist will sometimes try and change his Karma, which proves that the Divinity within him is stronger than the self-imposed doctrinal limitations. He proves that sometimes he believes in vicarious atonement. When he gets sick in consequence of ignorance and the violation of the laws of nature, he will send for the physician and allow him



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ground of Black Magic. If his child falls into a well, he will try to climb down and vicariously save it. If he strives to change the orderly course of the consequences which follow his present acts, why should he not with equal right and justice try to change his Karma of a previous life? There is undoubtedly a truth contained in both, the doctrine of Karma and that of vicarious atonement. Why should man submit to any undesirable condition when through an acquaintance with his divine powers he may learn to use them in the overcoming of such conditions? The Christian world believes in the forgiveness of sins, and in the mitigation of the consequences of sin through good works. If Christ taught anything he taught the forgiveness of sins. He actively interfered with the Karma of many people by healing them.

If we may not interfere with our Karma, we of course must not interfere with the Karma of others, and if we accept this interpretation we are drifting into a state of hopeless indifference. We dare not help our fellowmen lest we interfere with the working out of their Karma. We can readily see into what illogical absurdities we fall, and Jesus has in vain preached the law of love and helpfulness towards our fellowmen. We can understand that such an interpretation of the doctrine of Karma might find some ready soil in India, where the climate is so enervating that it often seems a pain to merely exist, but it is strange that such ideas should find root in the more northern latitudes of the West where activity and work are a pleasure if indulged in normally.

What is Black Magic? Is it not the abuse or misuse of man's higher powers? How then can we call a proper use of the same *Black Magic*? Instead of selfishly keeping these powers for our own use, should we not try to use them to help our fellowmen? What means the much used term "Brotherhood" if we strip it clear of all ideas of helpfulness? And should we not help those who struggle with diseased conditions, or who are in the toils of some bad habit? If the

doctrine of Karma makes me less sensitive to the misery around me and to the mute appeals for help which reach me daily, then give me the teachings of the lowly but loving Jesus. Give me his hope, his strong faith in the power of the Spirit within, and best of all, give me his love for the fallen, and his ever active desire to help them out of their misery and into a proper knowledge of their divine powers and their use, not only to lay the foundation for future good Karma, but also to change whatever bad Karma we are struggling with now. And I believe that I am not alone in this desire, but that all of my brother Theosophists are with me. I believe in the goodness of their hearts, although they may allow their minds to become entangled temporarily in the meshes of false interpretations of doctrines which rest on a solid basis of truth. And believing thus I reach out my hands and grasp theirs in a spirit of true fellowship and brotherly love, and bid them to work in their own way for the coming of the true kingdom of righteousness if they cannot work in my way.

In the next number I shall show that there is a right way and a wrong way of using Mental Healing and Hypnotism. It will be our duty to learn to know both so that we may use the one and avoid the other.

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## The Teachings of Theosophy.

Theosophy is grand, beautiful and helpful. It teaches compassion and self-abnegation. It teaches how to live purely, nobly and well. It teaches that suffering should be thankfully received, as being the road we tread towards the end of personality. It teaches the road to wisdom and how to walk in it having found it; but it does not teach that something, which makes of this life a joy—which takes all the sting out of suffering, making us wonder how we could ever have thought suffering possible.

It teaches self-sacrifice, but it does not teach us how to love—to love so absorbingly, even those who



would injure us, that we do and dare anything for love of them, as now does the man for the sake of the love of women of all the world to him.

It teaches us to look with equanimity upon all the disturbing elements entering into human life, but it does not teach us how to fill those happenings with love; it does not teach us how to look beneath the sorrow and find hiding there the sweetest, most perfect love we ever dreamed about, and seeing that love, so dear and familiar, we clasp it close to our hearts joyfully, happy to greet it no matter what the dress it wears.

It does not teach us the love which is so sweet, so satisfying, so exalting in its very nature, that fills the soul, the thoughts of man, so that self-sacrifice is a term which is simply wiped out of existence for him, when his thoughts have broadened and deepened sufficiently to realize his own grandeur, and consequently that of others. The only power which can teach that is Love.

Theosophy teaches us to kill personality, it does not teach us how to make that personality a living, breathing, glowing expression of Love, until our eyes can tell no other story, our voices sing no other song, our ears listen only to the one voice, in all its many songs, all beautiful, and that Love.

Theosophy teaches how, through long and painful effort and terrible sufferings, we may at last arrive at a condition of mind in which we shall not be disturbed by our sorrows and cares; but it does not teach us that magical something with which, by one touch, those sorrows and cares are wiped out of existence, and in their stead stands the dear, sweet Love, smiling joyously upon us, and makes that dark, toilsome way, which Theosophy teaches man must tread towards peace, a triumphal march, strewn with flowers, the air filled with perfume, and breathing sweetest music, the one voice now heard, and that is Love.

In the world called Earth, where hunger, misery, vice and sorrow seem to rule, there is only one power by which we see beneath it and read between the lines,



transposing as we go, helping that power to become visible, by being ourselves more loving.

Love, only Love, can do these things. Love holds all the so-called mysteries of life locked in its heart, waiting for the faithful loving thought to sound the depth of beauty hidden there, waiting to be set free and flood that life, that thought, with bliss too deep for words to voice, and Love is no respecter of persons; it is the one thing which every one has in common; each heart can love. Only love has the power to thaw and melt the heart encased by years of hard and bitter self-repression; only Love can change the biting, venomous tongue of hate; only Love has the power to lift man's thoughts of man so high above self alone, that they can see into the lives of the starving ones, longing to fill those lives, longing to bring all into harmony—one in Love.

Only Love has the power to do all this, and at the same time whisper sweet music in the soul loud enough to drown the sounds of woe; only Love can do this, and at the same time lift the curtain which hides the beauty all around; only Love can do this, and at the same time give us a wonderful happiness and content, to help us from day to day, knowing that apparent failure covers real success.—Alma Gillen in *Psyche*.

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## Life

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BY J. H. LUCAS.

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Life is a word very familiar to every one, but have we ever carefully inquired into the fullness of its import, and the wide range of its meaning?

Life is an absolute essence; a universal, invisible principle, and uncreated. It existed from Eternity, a subtle, all-efficient, incomprehensible reality, omnipotent, because invested with universal and eternal energy. Even before the present order of Infinite

Being came into existence. Life in its creative power, brooded over the measureless depths of Infinitude, bringing order out of chaos, and symmetry and beauty out of confusion. In a very beautiful, allegorical account of the creation, it is said: "And the earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."

Force, the all-pervading, intelligent Life-principle of being, operated upon formless fields of unorganized matter. Force, as Life, permeates, vitalizes, re-organizes, beautifies and fructifies matter. It brings up from the most crude, and often the most repulsive and and angular states, to the most delightful conditions possible to imagine. Force is Life's all pervading and illimitable power. In the language of another, "Force is unresisting Life which charges every atom of matter and fits unorganized masses to become organized. It is electricity in the air, magnetism in the earth, galvanism between different metallic particles; cohesion, disintegration, gravitation, centripetal and centrifugal forms of motion, Life in plants, animals and man, and aural and astral, or magnetic body of spirits."

All about us, and everywhere, we see the manifestation of life? although its essence is invisible, we recognize its presence in the diversified and innumerable forms of matter. We observe it in the mineral kingdom: we see it in the vegetable kingdom: we recognize it in the animal kingdom.

But we must not forget that above and supreme over all, is Spirit, uncreated, infinite, unchangeable: invested with all goodness, wisdom, love and power, a subtle and all-pervading Life of Universal Being. Only Life proceeds from Life; therefore universal animation and activity flow forth from this inexhaustable fountain of life. It is the Infinite Life power of unchangeable perfection. This is the grand ideal of all aspiring souls, and results in their continual unfoldment and fruitfulness.—From Psyche.



Suggested by reading the following: "Horace Greely said when dying, 'fame is vapor, popularity is accident, riches take wings; only one thing endures—that is character.'"

## Character.

For The New Man.

Character endures, tho' misty, vapory fame  
Doth as the fog before the morning sun away;  
Thou, character, that mak'st the truly great in name,  
Shalt live forever and for aye.

Begotten of heaven,—of all that's true and great!  
We strive to gain and hold thy golden prize;  
O'erlooking self, nor railing 'gainst our fate,  
We strive to gain thee, and gaining thee, we rise.

Riches take wings and bear themselves away;  
We would be spared the accident of idle fame;  
Such things as these can never long hold sway,  
But character, fair character, thou wilt sustain our  
[name.

The sins that follow in the train of wealth and fame,  
Cast a dark shadow o'er our glorious land;  
For vice and cruel wrong go with each vaunted name,  
Untouched by law, they travel hand in hand.

But character, fair character, thy virtuous hand wilt  
guide  
Our footsteps through this labyrinth, and keep us  
ever true;  
Wilt e'er remind us of our duty, till the tide  
Shall bear us 'cross the bar, and we to earth shall  
say, adieu.

WALTER BOULD.

## Let the Fight Come.

The M. D.'s of Georgia, or at least a portion of them, are proposing to open up a fight on all classes of healers outside of their own ranks. The laws are already very strict in that state, but have never been

enforced, as public sentiment is against it. Now, however, the doctors are getting desperate and propose to force public opinion and prevent any one from doing any healing unless he does it with drugs after having passed through a medical college and been examined by the state board.

The doctors engaged in the crusade ought to be ashamed of themselves, and if they are not they should be made so. The very fact of their demanding that they alone be allowed to attend the sick emphasizes their inefficiency and should make them a laughing stock in every community. If they healed more people than those against whom they are starting the crusade there would be no need for them to call upon the law to choke the irregular practitioners off.

The people are not fools and in the long run will employ the healers who are most successful, and that is where the trouble comes in; the "new school" healers are more successful than the "regulars" and the regulars are mad and propose to shut off competition. It cannot be done. Public sentiment will condemn the attempt and those attempting it—provided the public is made aware of the attempted outrage. We hope all journals of the new thought will keep the matter before the public, and hold up to the deserved condemnation, individually and collectively, every doctor who aids in the effort to suffer the new school of healers and teachers.—Helen Wilmans.

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### Little Things.

*From the New York Herald.*

*She hath done what she could.—St. Mark, xiv, 8.*

We are reminded by these words of one of the most pathetic and instructive incidents in the short career of Christ. It furnishes us with a standpoint from which to view the practical side of religion, its application to the common and small concerns of life.

The kind of religion I prize most is the kind which sanctifies the lesser duties and gives them a value



which in our ordinary thinking they do not possess. I can easily see the grandeur that surrounds the sacrifice of life in a noble cause, the daring and conspicuous deeds of heroism which save the country in its moment of peril and which many a generation will applaud, but it is harder for me to see that if I do my daily work faithfully, if I resist the temptations which beset me in my private life, if I make my home happy though I have little to make it happy with, I really achieve the highest destiny that mortals are capable of, and though the world will be silent and indifferent when I die, I shall be received in heaven with the honours which true heroism commands.

When the sister of Lazarus anointed the feet of the Saviour, the disciples cried, Why was this waste of the ointment made? They knew nothing of the higher philosophy which it was His purpose to reveal. They were sordid, narrow, ignorant. But while they scolded, He praised and declared that in all future time this incident should be kept in remembrance. They could see nothing but the three hundred pence which the ointment was worth, but He saw the love and gratitude in the woman's heart which it represented. What was to them a wanton waste was to Him a token of priceless value.

And it seems to me that what we chiefly lack in our domestic relations is that something which prompted Mary to anoint the feet of her divine guest at Bethany. There is too much of the common place in our lives and too little of that sentiment or romance which after all is worth more than anything else. Many a wife's heart is broken and the glory of many a home circle obliterated, or at any rate obscured, because the little attentions which in earlier days we were so eager to bestow and receive, have given way to the humdrum and monotonous routine of married life.

The religion of the home life is the religion which Christ preached. It was sentiment on the part of Mary to anoint the Master's feet, but sentiment has more to do with human happiness, than wealth or

social position. To gratify the desires with costly gifts is one thing, but a simple rose which carries your heart with it, is worth more than them all. What ever represents affection, though it be only a word or a look, throws a spell over the household and charms it with contentment. We can be all things while love is true, but all things are burdens, even riches and fame, when love is absent.

I know no better religion than that which teaches me to keep my heart young and to cherish that sentiment which daily blesses me and others. The little things of life are the only great and important things after all.

GEORGE H. HEPWORTH.

### An Excursion for Scientists.

There will be an excursion run from Kansas City to Seattle for the Mental Science Convention to be held in the latter city, beginning July 1st. Mr. A. S. Clark of Independence, Kans., has been corresponding with the railroads for some time, but while they have intimated what their terms would be, nothing official has been received. Those who desire to avail themselves of the opportunity to go to the convention and spend a few weeks on the Pacific coast, should send in their names early to Mr. Clark, and as soon as possible rates and particulars will be forwarded to them. Address, Mr. A. S. Clark, Independence, Kans.

### The Hypnotic State.

BY "ISKANDER."

Some years ago, before I left India for this country, I picked up, in Madras, an American newspaper, which contained a marked article on Mesmerism. I read it with much amusement and surprise and then handed it over to a Hindu friend who laughed heartily and then expressed wonder at the vast display of ignorance it contained.

"Why" said he, "I supposed that Hypnotism, or



Mesmerism, had been discussed so much in Europe and America, that no American newspaper would dare to publish such a mess of rubbish as that."

What especially surprised my Hindu friend was the flat statement that the "Mesmeric state" was equivalent to "the Nirvana of the Hindu." As a matter of fact "Nirvana" is not a Hindu term nor doctrine, but belongs exclusively to Buddhism; nor is the Hypnotic state, in any sense or degree similar to the Nirvanic state. He also referred to the "earthly Nirvana" which is an impossible condition, as any one knows who has studied the philosophy of Buddhism and called Nirvana a "condition of complete nothingness."

But it is not my purpose to go into an exhaustive criticism of the article in question. I merely refer to it as a sort of an apology for what I am about to write of the Hypnotic state as it is understood by the Oriental philosophers. Hypnotism, under other names, has been familiar to the Gurus and Chelas, (teachers and scholars) of India for many centuries. It is not a new and unfamiliar science there as it is here in America and, (less so, perhaps,) in Europe; it has been practised in India and other Oriental countries ever since mankind began to investigate the mysteries of human life. It was a part of the philosophical teachings of every spiritual master of Egypt long before the Sphinx was thought of or a single stone had been wrought into shape for the Pyramids. The wonders performed by Indian adepts through the knowledge and practice of Hypnotism have come down to us in traditions from the past and figure today quite prominently in the fiction and legendary lore of the Occident. But there are comparatively few, even among those who claim to know all about it, in the Western world, who have anything like an adequate idea of what the Hypnotic condition really is.

Except in nomenclature, the various systems of Oriental philosophy differ very little—they are essentially the same so far as their basic principles are concerned. They divide the human being into certain dis-

inct principles which dove-tail or blend into each other to form the psychical man as distinguished from the material body, which is held to be the coarse envelope for holding the true man and is an objective manifestation of the characteristics and impulses of the latter. While, from a worldly or material standpoint, this human body appears to the average man to be the most important part of him, the philosopher considers it of the least importance, inasmuch as it has no permanency. It is incessantly changing in its component parts, while occupied and used by the psychical man, and when the latter separates from it finally, at the period called death, begins to disintegrate and resolve itself into the earthly elements from which it came. On the other hand the higher principles of the psychical man are permanent and imperishable and continue to develop upward toward the perfect spiritual state. It is necessary to grasp this idea fully before one can comprehend what takes place during Hypnosis.

In what is called his normal condition, the psychical man, with his various principles, is united firmly to his material body and functions through it in an orderly and harmonious manner. But in this complete union he is deprived, to a greater or less extent, of certain powers which become active as soon as he separates himself from his material envelope. It is not necessary to the manifestation of these powers that the separation shall be complete, as in the case of (so-called) death; they may be manifest, in varying degrees, when the separation is only partial. As there are different degrees of development and multifarious characteristics of the material, objective human body so there are different and varying degrees of union between the psychical and the physical man. Where the two are loosely joined together we find the dual man displaying the phenomena of mediumship, of clairvoyance, of telepathy, etc. When the union is close and compact these phenomena are not manifested and it is only when the bonds of union are loosened that one, or more, of the psychical principles, held in



abeyance by the chains of the physical body, springs into active operation.

It is difficult to express this idea lucidly without going into the details of the Oriental philosophy relative to the constitution of the psychical man and the nature of his various principles. I will therefore be forced to describe the Hypnotic condition in broad and general terms.

There are various ways of producing Hypnosis; that usually followed, in Europe and America, by those who have only a superficial knowledge of the condition, being the most awkward and unnecessary. It consists in causing the person operated upon to stare fixidly at a glittering piece of glass or metal held from eight to fifteen inches from the eyes and in a position which requires him to look upward and strain the eyes. When the pupils of the eyes, after contracting, become larger, the operator begins to make passes with his hands downward over the subject's face, but without touching it. Presently the eyelids close, or are closed by the fingers of the operator, and the subject passes into what is called the first stages of the Hypnotic sleep.

Formerly, in this country, the usual method was to make passes with the hands in front of the subject, beginning at the forehead and ending about the point of the breast bone where they were allowed to rest for an instant. This method was not only laborious and wearisome for the operator, but really retarded, in many cases, the development of the desired condition.

In India these methods have rarely if ever been followed, because, as a rule, the successful Hypnotist is he who has been taught on the lines of Oriental psychology and does not try Hypnotic experiments before he has learned something of the psychological constitution of man. In fact the method varies according to the character of the subject. Before beginning the operator mentally measures the psychical and physical condition of the person upon whom he is to operate and estimates his "susceptibility" if I may use that word without being misunderstood. If he has passed

through a regular course of instruction and training under a competent teacher he knows, after a brief inspection of the subject, how best to induce the desired condition and, after the first minute or two is guided himself by the condition of the subject. All that is seen by the spectator at one of these experiments is the operator sitting motionless, staring at the subject, or with closed eyes, while the latter appears to be gradually falling asleep. Later on, when the subject's psychical principles loosen their connection with his physical body so as to come EN RAPPORT with the psychical principles of the operator the usual phenomena of the Hypnotic state occur. These are whatever the psychical man of the operator may suggest. Or as Prof. Hudson would express it, the sub-conscious self of the subject, being EN RAPPORT with the sub-conscious self of the operator, follows and expresses ideas originated by the latter. But it does not, of necessity, follow that this is invariably true in all classes. Much depends upon the character and extent and development of the subject's psychical man. He may refuse, after a time, to obey the unspoken commands or directions of the operator and act independently; but, in any event, the operator is conscious of the condition of the subject at all times and sees when danger is imminent or interposition is needed to prevent what may be termed psychical excess. In other words, instead of proceeding blindly and at random as do the majority of Western operators he acts intelligently and in accordance with fixed laws with which he is familiar.

Another characteristic of an Oriental Hypnotist is that he never indulges in experiments for the amusement of curious spectators, nor for gain. Understanding the true condition attending Hypnosis he is aware of the evil results that may follow such experiments. The science is to him, in a sense, sacred and he feels that it is a sacrilege to use it for anything other than to benefit his fellow man. Therefore he avails himself of it in the cure of disease and as a means of inculcating pure morality and unselfishness.



## Ideal Homes. [PROVERBS IX: 10.]

BY CARL MICHELSEN.

Founder of "Pax" (I), Vinemont, Alabama. Author of "The Secret of Christianity," "The Riddle of Man's Life," "Dreams," "Occult Stories," etc.

The Patriarch saw, in a dream, a ladder standing on the ground and reaching into heaven; and upon that ladder "the angels of God ascended and descended." This ladder—about which all true Israelites, i. e. "Men of God," will dream—is the Ladder of Evolution on which Divine Sparks, clothed in various forms of existence, ascend from the darkness of unconsciousness below until they see the perfect light above. This ladder makes angels, but when a soul has attained unto the angelic state, it will "descend" to help those who still work and struggle upon the ladder below.

As to the cause of existence man cannot give any better explanation than the old one: God. God is the "Creator" of the Universe, which means, all existence is a manifestation of God, all life is God's Life. *God is All*, and all development is *God developing*. Every "Creature" is a *Spark of God* (a Logos) manifesting itself in a form, and struggling for development, i. e., for freedom and consciousness. For as God is the creator, so every Spark of God is a creator: it will create for itself a form of existence as perfect as it *can* create it. But the unconscious and sleeping spark, as it was when emanating from the Great Fire, cannot at first create a more perfect form than that of the mineral, as it advances as to consciousness and freedom it will be able to create a plant form, an animal form, a human form. AND WHEN THE LOGOS IN MAN HAS DEVELOPED SO FAR THAT HE IS FULLY AWAKE AND FREE (i. e. has overcome the Animal) AND CONSCIOUS,

THEN HE CAN CREATE FOR HIMSELF THE ANGELIC FORM OF EXISTENCE. Then he will become an Angel—and not till then!

Such is the Law of Necessity, and there is no power, on earth or in heaven, that can give you an existence beyond the degree of perfection unto which your creating power has reached. This is the true explanation of "Karma" and "the just judgement."

From the foregoing you will understand why in the lower nature a beginning of the higher nature is to be perceived. The crystal forms of the mineral world are plant forms (compare the ice flowers on the window panes); the plant nature has begun to develop in the mineral. The blind plant loves the light, and it traces the water it cannot sense; this is the manifestation of the beginning animal nature. The instinctive actions of animals, (compare the mathematics of spiders and bees, the sociology of the ants, the geography of storks and other birds of passage,) manifest their beginning human nature. And all non-sensual and non-egoistic actions and desires of man do manifest his beginning angelic nature.

Of course, upon the Ladder of Evolution man stands between "Animal" and "Angel," and has in him the natures of both. It is the sensual-egoistic Animal in him which induces him to run for sensual lust, money, power and influence, nay, to make for himself horns, hoofs and claws of steel; it is the same nature which taught him to believe in, and wish for, an eternity without pain and work—exactly what an animal would call "eternal bliss. And it is the Angel in man that makes him an Idealist, an Alarmist, a self-forgetting and self-sacrificing "Child of Peace," as described in that wonderful Sermon on the Mount.

He who comprehends the nature of man cannot doubt as to how he is to work his way upward on the ladder. To overcome the Animal is the way—the purified Soul is the Virgin.\* (Hebr. *ha halmah*, Jes.) that will bring forth the anointed Saviour, the Immanuel in the inner world.



In our time there are already many Angelic men on this earth. Many are those who are not ruled by the Animal, but whose real Ego is the Angel, although the Animal has not yet been fully overcome. Especially in the United States of America these men are to be found, (the literature of U. S. A. gives sufficient proof of this fact,) which country surely will become the cradle of the

## NEW HUMANITY

that will rule by way of spiritual powers, as the animal men ruled the animals of the outer world by way of their psychic faculties† But those who belong to the New Humanity want to create, first for themselves, new social forms. For they wish ardently to FINISH the development of the Angel nature, and they see clearly that the feverish life of the busy world of sensuality and egotism, with its poisonous aura and its dangerous vibrations, will not permit this finishing, which is to be realized amidst environments of peace, harmony, stillness. A man who lives in a country whose air is poison to his constitution, will leave that country, unless he be a fool, and go to a better place. So many of the New Humanity will do—as did many of the first Christians return to the bosom of Mother Nature, and there, living a calm, moderate, natural life, strive to finish the Grand Work that is the final end of human life upon this globe, and the only gate unto the School of the Angels of Heaven.

Because the realization of man's angelic nature is the aim of perfect Idealism, I may express my meaning as follows: The New Humanity wants

## IDEAL HOMES,

where those who are ripe for ideal life may go and live, short or long, with their equals. These homes are to be established in quiet, beautiful places, where the climate is salubrious, and the soil fertile. As to particulars I shall be at the service of those who want my advise.

Sisters and brothers! You see the full development

of your Angel nature is the real aim of your life here, and your wish to realize this development. Do establish Ideal Homes without delay. Do that, also, for the sake of those who do not yet belong to the New Humanity. For you will, then, create Spiritual Centers, for which vibrations of Perfect Truth will go out far away, and from which Angels may be sent out to teach the world the Perfect Way.

Address all inquiries to  
Skanderborg, Denmark, (Europe), March, 1900. CARL MICHELSEN.

\*See "Caesar, Virgin and the Virgin's Son."—Gould, Manchester, N. H.  
†See "Dreams," "The Impossible."—Gould, Manchester, N. H.

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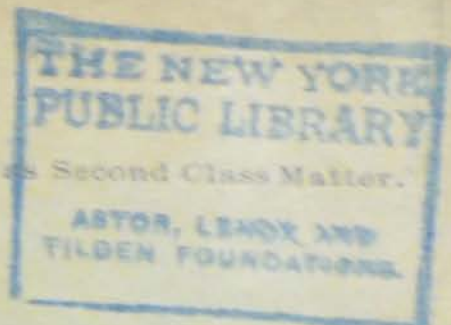
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